THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*In the city of Nazareth I beheld a virgin, and she was exceedingly fair and white. . . . And he said unto me, Behold, the virgin whom thou seest, is the mother of the Son of God, after the manner of the flesh*" (I. NEPHI 11: 13, 18).

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WOMEN OF THE BIBLE.

I. THE VIRGIN MARY.

WILLARD DONE.

THERE is an interval of more than four centuries between the close of the Old Testament history and the opening of the New. During that time the world passed through some very stirring scenes. The Persian empire fell before the Macedonia warrior-king, Alexander the Great. Out of the ruins of his colossal empire, two powers arose, Syria and Egypt, These two struggled for the mastery, and Palestine was their battlefield. The Jews were led first to one side of the conflict, then to the other, until Judea became a nation of mercenary soldiers, selling their swords to the highest bidder in gold or power. Then the Jewish nation itself was divided into two parties, headed respectively by the Pharisees and the Sadducees, and these fought a civil war which threatened for a time the very existence of the nation.

But another power, stronger than any which had preceded it, was advancing from the west. Rome had conquered southern Europe and northern Africa, and was now pouring her legions into western Asia. As the great Roman general Pompey advanced into Palestine at the head of these legions, and saw the furious struggle of Jew against Jew, he took the side of the Pharisees, ended the struggle, put the province of Judea under Roman rule—and Jewish independence vanished forever. Soon Herod, the great descendant of Edom (Esau), won the favour of Jews and Romans, and became king, or governor, of Judea, with Roman sanction. It is in the last year of his reign that the story of the New Testament opens.

The story commences with two women, the mothers respectively of Jesus and John the Baptist. The little village of Nazareth lay nestling in the northern hills, in the despised province of Galilee. It was inhabited by a few humble peasants, of various tribes, many of whom poverty or obscurity had forced away from their native cities in richer and more populous Judea. These were looked down upon and despised by the wealthy aristocrats of the south, and this contempt had passed into a proverb, "Can any good thing come out of Nazareth?"

Among these poor and humble ones were some of the royal tribe of Judah, who had moved away from the city of David (Bethlehem) and taken up their residence in Nazareth. A woman, or rather a girl of this royal house, was betrothed, but not married, to an elderly relative, the carpenter Joseph. This was the Virgin Mary. All unconscious both of the royal blood which coursed through her veins and of the wonderful and blessed destiny before her, she performed cheerfully and well the duties of her humble life, preparing herself for her expected dignity, as a Jewish matron—a wife and mother.

But an unexpected dignity, an unlooked-for honor, was in store for her. She was to be known to future generations, not as the wife of the carpenter, the mother of Joseph's children, but as the virgin Madonna, the mother of the Son of God. The incident of the annunciation, when this great fact was made known to her, is one of the most touching and beautiful in all Scripture. The manifestation of the angel Gabriel to her; his salutation, "Hail, thou blessed among women;" her wondering surprise; his announcement of her blessed privilege: these form a most attractive and instructive historical picture. But the climax of it is reached in the song of praise into which she bursts forth on the occasion of her visit to Elizabeth; a triumphal song like unto the one in which Hannah blessed the name of God for the gift of the infant Samuel.

But the perplexity of the good, plodding Joseph, when the whisperings of gossips made known Mary's condition to him, was great indeed. She was to him, in effect, a wife. True the marriage had not been celebrated, but the betrothal made her his. Hence he considered a divorce necessary. There were two ways in which ante-nuptial impurity could be punished: first by a public divorce, attended by all the scorn and contempt of such a proceeding, and followed, if desired, by the stoning to death of the guilty woman; second, a private divorce, without scandal or further punishment. In the goodness and honesty of his soul, Joseph had determined upon the latter course. But the Angel Gabriel appeared to him also, and told him not to be afraid to take Mary to wife; for her condition was a cause of honor and rejoicing, not shame and mourning. The son she was to bear was holy, the Son of God.

The proclamation that all the Jews were to go to their own cities to be taxed, was made just after Joseph had been assured of Mary's chastity and had taken her to wife. They prepared for the journey, and soon approached their tribal city, Bethlehem. . . .

It will not be necessary here to go into all the details of the birth and early childhood of the Messiah, the story is so familiar. It will be my aim merely to mention the circumstances which had a striking effect on the young mind of Mary, in preparing her for the exquisite joys and keen sorrows of her life as the mother of the Christ. The first of these was the visit to her humble bed of the shepherds of Bethlehem, who had been told of the divine birth by the angels in their sublime song of "*Gloria Deo in excelsis.*" As she saw these humble but devout men, kneeling before her babe and offering adoration to him, an elevation of soul must have been hers, mingled with a sense of wonder that her babe should be so honored.

I have been attracted and thrilled by the remarkable scene which took place in the temple at Jerusalem, when Mary presented Jesus (her first-born) to the Lord, and offered up a sacrifice for him. There stood the old servant of the Lord, Simeon, waiting and longing for the fulfillment of the promise which had been made to him, that before he died he should see the Lord's Christ. As Joseph and Mary brought in the child, Simeon received him from them and blessed God and said:

> "Now lettest thou thy servant depart O Lord,
> According to thy word in peace;
> For mine eyes have seen thy salvation,
> Which thou hast prepared before the face of all peoples.
> A light for revelation to the Gentiles,
> And the glory of thy people, Israel."

But the picture was not all brightness. The old man saw suffering for Jesus and sorrow for Mary. And as husband and wife wondered at the things he said about the babe, he added that the child should stand for the falling as well as the rising of many in Israel; that as a sign he should be spoken against; and then he added the sorrowful and prophetic words to Mary, "Yea, and a sword shall pierce through thine own soul, also." How well it was that this saying and its full meaning remained hidden from Mary; that she merely pondered over it; that its meaning was revealed to her only by gradual steps. By Christ's mystic words when a child, "Know ye not that I must be about my Father's business?" by his complete separation at the age of thirty from the home of his childhood; by his choosing as his mother, brother, and sisters, those who did his Father's will, in preference to his own relatives; by his violent rejection from Nazareth; by his suffering of unrelenting persecution; by his betrayal, trial,

and death. Had all this knowledge been revealed to Mary at once by the prophetic words of Simeon, it might have been more than her mother-love could endure. How well it is, indeed, that all our trials are revealed to us gradually, as Mary's were to her.

The words of Anna the prophetess on this occasion were full of prophetic inspiration, though they are not recorded. But they must have carried with them the assurance that this was indeed the Christ.

The incident of the visit of the wise men, or magi, and their adoration of the babe, must have impressed her even more than the visit of the shepherds. Many fanciful stories are told of this visit, among them this: That on a certain night, Balthasar, an Egyptian, Melchior, a Hindoo, and Gaspar, a Greek, met in the desert, being attracted thither by a new and wonderful star, which they knew betokened the birth of the King of the Jews. From that central point they made their way, still under the guidance of the star, toward the place where Mary and her babe were.

So much for the fanciful part of the story. Of a truth, some wise men were attracted by the wonderfully luminous star, and went to Judea to worship the babe, and bestow gifts upon him. Not knowing just where to go, they made inquiry at Jerusalem of Herod and his officers. Being very desirous himself of finding this new king of the Jews, and that for no good purpose, Herod cunningly inquired of the Jewish priests where it was expected the king would be born. For two reasons, Bethlehem was pointed out; first, because it was the home of David, the founder of the royal line; second, because of the following prophecy recorded in Micah: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." Thereupon, Herod imparted this information to the wise men, and they went on their way, carrying with them Herod's injunction to return to him with information as to the child's dwelling-place, that he also might go and worship the new-born King. The feelings and thoughts of Mary can not be imagined when she saw these wise and learned men bow before the babe, doing reverence to him, and offering him gifts of gold, frankincense, and myrrh; the first being thought by some to be a symbol of his kingship; the second, of his purifying power; the third, of his authority as the Savior.

No less wonderful was the dream-warning given to the magi, not to return to Jerusalem and inform Herod of the whereabouts of the child. Following soon after came the warning to Joseph to flee with Mary and Jesus into Egypt, to escape the slaughter which Herod, in his wrath at being deceived by the magi, decreed upon all the infants in Bethlehem under two years. These miraculous events were surely sufficient to make a deep and lasting impression on Mary's mind, and to give to her the thorough

conviction that no ordinary being was entrusted to her watch-care.

Mary's stay in Egypt with her child was brief, lasting somewhat less than a year, for, as before stated, the year of Jesus' birth was the year of Herod's death. Therefore when Herod, the one whom Mary and Joseph had cause to fear, was dead, and they heard that Antipas, one whom they needed to fear but little, ruled in Galilee, while Archelaus, as cruel as Herod, ruled in Judea, they thought it safe to live in Galilee with the child. Accordingly they returned to their old home at Nazareth. . . .

It has never seemed clear to me how men can think Mary's honor as a mother would be increased by the thought that Jesus was her only child. Besides, every reasonable supposition would be in favor of her bearing a number of children, each one of them being an additional source of pride and honor. The brethren of Jesus are clearly designated by their names, James and Joses and Simon and Judas; and Matthew also refers to his sisters.

But Mary soon found that Jesus was her son in a different sense than were her other children. The first recorded instance of the opening of this truth to her mind, is in the incident which occurred at Jerusalem when Jesus was twelve years old—the age when, according to Jewish ideas, the child became a youth. Accompanying Joseph and Mary to the feast of the passover, he remained in the temple,—apparently forgetful of all human relationships—talking with doctors and rabbis about the wonderful things of God—while his earthly guardians were plodding toward their home. Missing him, they returned to the city, and found him after a search. He was still in the temple—still asking and answering questions of wonderful depth and significance.

Mary's words to him were almost in the nature of a rebuke. She regarded him as a son that had caused his parents needless anxiety. "Son," said she, "why have you dealt so with us? Behold, your father and I have sought you sorrowing." What effect his words produced upon her—whether she was sorrowful that the expected separation had commenced, or proud that he now began to assert his sonship to God—we do not know. But there is no mistaking their import. "How is it you sought me? Did you not know that I must be about my Father's business?" No longer the "your father and I" of Mary's expression, but the "My Father" of his own, was to be the claimant and guide of Jesus' love and acts. Mary began to see that in the case of this boy, she was the mother, not of *her* son, but the Son of God. This was the first step in the great separation. Although he returned with them to Nazareth, and for eighteen years more remained subject to their will, he must have seemed different to them from that time on. For we are told that Mary pondered over this saying of his, as she did over the miraculous events of his birth and infancy.

Of this striking incident, Stier says: "Solitary floweret out of the wonderfully enclosed garden of thirty years, plucked precisely there, where the swollen bud, at a distinctive crisis, burst into flower. To mark that is assuredly the design and the meaning of this record. The *child* Jesus sought to know himself, and his whole life of childhood was this seeking."

The following eighteen years of the life of Mary and her son are buried in obscurity. That she took cheerfully upon herself the added cares of maternity, as became a Jewish matron, we have no doubt. Nor do we doubt that her life was a purely domestic one, confined to the narrow limits of Nazareth and the few surrounding villages, yet broad enough to satisfy all the demands of her nature and mission. For hers was essentially a home life—her glory and satisfaction were to come through the greatness of her son's and not through her own achievements.

(TO BE CONCLUDED).

THE WILL TO LIVE.

THE will to live means more than the consent to remain alive. It means putting the most into life and getting the most out of it. It implies optimism, good temper and courage—the readiness to accept what the hour brings, of pain or delight. It means the "faith that looks through death" and the fulfillment of duty, whether there is fun in it or not.

Whoever has the will to live communicates to others, who may have grown faint-hearted on the way, a like decision The leaders of the race (not the mere demagogues, who blind and delude a part of the crowd for a time) are those who set an example, in their own demeanor, of the heroic virtues, without posing as virtuous. They never know the good they do. They are beyond the reach of thanks and praise. Why do we make shrines of pilgrimage, of the graves of Washington or Roosevelt? Not because they were more than mortal. Both had their imperfections. But because, made of like friable clay with the rest of us, they showed what a man may attain unto if he wills it.

To make a success of living is not a matter of brawny anatomy. We rise up to bless many who gave their beautiful lesson to the race from a sick-bed. There is the host no man may number, of those whose noble spirits dwell in the frailest physical tenements and shone like lanterns there.

But their souls were in command of their lives, and so had power on other lives. In the ordinary social contacts we do not say much of our souls, even as we do not wear our hearts upon our sleeves—and, indeed, it would be morbid if we were loquacious to a stranger in these matters.

Yet the difference among people is established for us by the

essential nature and not by "these troublesome disguises that we wear." One brings into the room a pulse-quickening sense of new life; another brings depression or stupefaction. The first is aglow with vitality; the second is moribund, ambitionless and thought-paralyzing for all the rest where he may come.

Those with the will to live enkindle in others a desire to be like them. That is why we require in our teachers and preachers, before all other qualities, vitality; and it is why the greatest teacher of them all said, "I am come that ye might have life, and have it more abundantly." A mere tame acquiesence in our lot, a pious resignation to existence for a time in a vale of tears, is not living.

Each of us in the struggle is likely to forget that the battle of life is never fought for a man's self alone. Another is always lifted up or pulled down by what we do and are. None ever surrendered without tempting another to give up; none ever fought on without inspiring another to persevere.—*Philadelphia Public Ledger.*

BE BRAVE AND CHEERFUL.

My days with toil are weary,
  My nights with care oppressed;
I work and wait with a heavy heart,
  For I long for peace and rest.

I'm tired of the rush and hurry,
  Of the labour and care of the day,
Of the pain, the heartache, the worry,
  That fritter our lives away.

But a ray of light in the gloaming
  When the clouds hide the wearying days
Brings with it this comfort, assuring
  God leads us through devious ways.

So I'll try to be brave and cheerful,
  With my life to do my best
To bear with the cares and burdens,
  And leave with the Lord the rest.

—Selected.

I will try this day to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—John H. Vincent.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, FEBRUARY 22, 1923.

EDITORIAL:

"MORMON" ELDER'S REPLY TO A LONDON JOURNALIST.

A FEW days ago a letter, written by a London journalist, was received at the headquarters of the European mission. The writer of the communication says:

I enclose an article from the *World's Pictorial News*. I am a journalist, and if you care to send me replies, as full as you like, to the following questions, I shall secure publication of the same as soon as possible.

(1). Are the constantly reiterated charges that Mormons practice polygamy true or false? If false, why are the accusers not prosecuted? If true why is polygamy permitted in a country where monogamy is the law of the land?

(2). To what extent is the Mormon religion making headway in Great Britain?

(3). How many Mormons are there in Great Britain, and do they pay £7 per year to the Church, as stated by Miss Graham?

(4). Do you anticipate that Mormonism will ever become a widespread and popular form of religion in this country?

(5). Do the Mormons pay the fares of women emigrants from Great Britain to Utah?

(6). Is it true that once English girls reach Utah they are practically prisoners, and never have a chance to return to England, should they wish to do so?

(7). Has Senator Heber Grant more than one wife, as stated by Miss Graham?

(8). Can you give the names of a number of prominent Americans who are *now* members of the Mormon Church?

(9). Why did not Mrs. Shepherd get her reward?

(10). In what other European countries are the Mormon missionaries at work, and what is the numerical strength of the Mormon Priesthood in Great Britain?

The following is the reply:

1. The constantly reiterated charges that the "Mormons" practice polygamy are absolutely false. If they are true, why do the accusers not go into court and prove their charges? If I knew people in this country who were violating the law of the land with respect to marriage, I would not go to the United States and talk about them there; I would report them to the authorities here. Why did Lulu Shepherd come over here to tell the people of England that the "Mormon" Church is still teaching

and practicing polygamy? Why did she not tell the authorities at Washington? Is it reasonable to believe that the Government of the United States, which prosecutes and sends to prison a man who is found with a bottle whiskey in his possession, would stand idly by and see the "Mormons," a mere handful of people, violate a far greater law than the law governing prohibition? Sixty per cent of the inhabitants of Salt Lake City are non-"Mormons." They are Catholics, Episcopaleans, Presbyterians, Methodists, Baptists, Christians, Congregationalists, Christian Scientists, etc. These people are just as strongly opposed to polygamy as are the people of Great Britian, and you can rest assured that if the "Mormon" Church were teaching and practicing polygamy, these thousands of non-"Mormons" would have made themselves heard in relation to the matter. Their absolute silence is a sufficient refutation of the slanderous statements that have been published in this country concerning the "Mormon" Church and polygamy. Here is a copy of a letter addressed a short time ago by the ministers of the denominational churches in Salt Lake to the Commercial Club of that city:

"Gentlemen: Our attention having been called to certain statements being widely circulated through American newspapers as coming from Winifred Graham, an English novelist, charging that the commonly called Mormon Church is still practicing polygamy and is bringing hundreds of young women and girls into the State of Utah, either to become polygamous wives or to be consigned to white slavery or to industrial slavery on farms said to be owned by the Mormon Church, we, the undersigned ministers having churches in Salt Lake City, have this to say:

"That, having been pastors here for years, and being fully conversant with existing conditions, hereby state that, while the Mormon Church is strongly a missionary church and engaged in proselytism among Christians in Europe, the United States and other countries, yet simple honesty compels us to give denial to such published statements as we are convinced are untrue.

"As to the statement that the Mormon Church is bringing young women and girls into Utah with the deliberate intent to put them into polygamy or into white or industrial slavery, we believe this charge to be without foundation.

"The evangelical churches of Utah are as strongly opposed as ever to polygamy, but are convinced that it is here a passing practice.

"(Signed) The Rev. Peter A. Simpkin, Phillips Congregational Church; the Rev. J. Sherman Wallace, Immanuel Baptist Church; the Rev. Chester A. Snyder, Central Christian Church; the Rev. James N. H. Williams, First Methodist Episcopal Church; the Rev. William W. Fleetwood, St. Mark's Episcopal Cathedral; the Rev. George E. Davis, First Presbyterian Church."

2. The "Mormon" religion is making headway in Great Britain.

Five hundred and forty-three members were added to the Church in this country last year.

3. There are 5,818 members of the Church in Great Britain. Five thousand six hundred and fifty-eight are British subjects; the other 160 are missionaries. The Mormons in Great Britain do not pay £7 per year *to* the Church. A number of them (the worthy poor) receive more than £7 per year *from* the Church. Tithing is one of the principles of the "Mormon" religion, but no member of the Church is compelled to observe this law. Those that pay tithing do so of their own free will.

4. We do not anticipate that "Mormonism" will ever become a widespread and popular form of religion in this country. "Mormonism" is the restored Gospel of Christ, and you know what Christ said: "Strait is the gate, and narrow is the way, which leadeth unto life, *and few there be that find it.*" He also said that His disciples would be *hated of all men* for His name's sake. The Latter-day Saints are living witnesses that He spoke the truth.

5. The "Mormons" do not pay the fares of women emigrants from Great Britain to Utah. We have no money for such purpose. The Church discourages emigration, as you will see by the following extract from an editorial, "Stay Where You Are," which appeared in the *Millennial Star* (Liverpool), September 15th, 1921: "The counsel of the General Authorities to the yet ungathered saints, is not to flock Zionward under existing conditions; but to remain in the countries where they now dwell, and honor the laws of those countries. Such as have homes and employment, especially, should stay and help build up the Lord's work in the various missions, conferences and branches, strengthening the hands of the elders and other missionaries laboring among them."

6. It is not true that once girls reach Utah they are practically prisoners, and never have a chance to return to England, should they wish to do so. English girls enjoy just as much freedom in Utah as they enjoyed in their mother country. They are at perfect liberty to leave the State any time they desire. Since my arrival here, a year and a half ago, I have met a number of English girls who had returned from Utah to this country, to visit relatives and friends. All of them have returned to Utah and were glad when the time came for them to go back.

7. It is not true, as stated by Miss Graham, that President Heber J. Grant has three wives. He has one wife, and only one, Mrs. Augusta Grant.

8. The following are a few out of thousands of prominent Americans who are *now* members of the "Mormon" Church: United States Senator Reed Smoot, United States Senator William H. King, United States Representative Don C. Colton, Dr. James E. Talmage and Dr. John A. Widtsoe, both members of the Philosophical Society of Great Britain, of which Society the Lord Chancellor of England is President; Dr. George Thomas, Presi-

dent of the University of Utah; Dr. E. G. Petersen, President of the Utah Agricultural College; The Honorable Charles R. Mabey, Governor of Utah; the Honorable C. Clarence Neslen, Mayor of Salt Lake City.

9. In September, 1905, Mr. V. S. Peet, Traveling Agricultural Agent for the Union Pacific Railroad System, a non-"Mormon," published the following reward all over the United States: "If reasonable proof can be brought to show that plural marriages have been performed by the Mormons since September 30, 1890,—if even one plural marriage has been performed or sanctioned by the Mormon Church since that time—I will pay one thousand dollars for such information." In 1911 Mr. Peet came to England, and in the Liverpool *Daily Express* of May 12th offered a reward of £200 "for each and every case proved of girls being sent to Utah as white slaves or for the purpose of becoming polygamous wives." The reason that the rewards have not been paid is because not a single case has ever been proven.

10. "Mormon" missionaries are laboring in England, Ireland, Scotland, Wales, Holland and Belgium, Switzerland, Germany, Austria and in the Scandinavian countries. The numerical strength of the "Mormon" Priesthood in Great Britain is 846.

Signed,

WILLIAM A. MORTON.

THE SUNDAY SCHOOL TEACHER.

THERE is no work in the world which has so rich a reward as the teaching of a Sunday-school teacher. It seems small at the time. There is that little group of boys and girls gathered only for one brief hour in the week. It seems as if you could do nothing very lasting there. You are not even sure that they are listening, but often things are dropping into their minds when they appear to be absolutely inattentive. You carry that on for a few years, you train a few boys and a few girls, and you will find that in a few years' time they begin to come back to you with their messages of gratitude and love. They remind you how you dropped into the soil of their hearts long ago a little seed, which has now grown up and brought a beautiful harvest. You find, as you are growing old, that your reward is rich indeed in the love and gratitude of men and women who are scattered, perhaps, all over the world. Compared with that, the empty honors and applause of the world are absolutely unsatisfying, and it is a great wonder that more do not seek to utilise this great opportunity.

The child's mind, the child's heart; they are the most fascinating things on earth for you to teach and deal with, in which you may put the seeds which, in the future, will be the truth and the love,

the hope and the faith, which make great citizens long years after. Yes, that is the difficulty; you have to work for the future. You have to deal with these children at a time when they do not yet show what is in them, and in faith you have to plant the harvest that is to be. What will that harvest be? I think that in the final reckoning of things, when man has to give an account of his life's work and has to show the fruit of his labors, there will be many a great preacher, many a great statesman and many a great writer, who would gladly change places with the Sunday-school teacher, who, through long years of unobserved toil, sought, in this great and holy way, to bring in the Kingdom of God.—R. F. HORTON.

THINGS WORTH NOTING.

A RANGE of mountains 10,000 feet high has sprung up in the Pacific Ocean off the coast of Lower California and northern Mexico as a result of the seismic disturbances which rocked South America with large loss of life and property in Chili recently.

"THE need of to-day," says the United Presbyterian (America), "is not shrewd party politicians, nor spectacular spellbinders, with ready-made programs, but men and women who, in secret places, have communed with God and there learned the deep principles of stable society and the right relationship between God and man, and between man and man."

IN AN interview with a Liverpool *Daily Post* representative a few days ago Sir Frederick Mott, the famous pathologist, said the cleverest brains in the world to-day are possessed by Jews. "A Jew has a finer working brain," he said, "and it is more plastic. This is probably due to the fact that the race was persecuted for eighteen centuries, and the brains in time became more greatly developed in certain directions."

ADDRESSING a meeting in Salt Lake City, Utah, in the evening of the 23rd ult., Mr. William E. (Pussyfoot) Johnson said: "Despite all the ridicule being heaped on prohibition it is nevertheless true that it has made good and is continuing to do so. It seems that in these days when an American gets drunk on moonshine and beats his wife it is cabled all over the world. Why? Because it is the unusual thing and therefore has news value. In the old days forty men could get drunk and hammer their wives and no one outside of the neighbors knew anything about it. Little incidents like that were commonplace stuff before prohibition."

SPEAKING at a dinner given by the Author's Club in London, in the evening of the 29th ult., the Duke of Sutherland said: "Our descendants in a hundred years' time, may look back on the present day æroplane as the modern sailor looks to-day on the frigate of Nelson's time. I believe we shall make far greater strides in aviation in the next twenty years even than we have made in the last twenty years. I can foresee the day when each one of us will be moving to and fro through the air from place to place by means of small gliders, exactly as people use bicycles to-day. We shall leap scornfully over valleys and forests, cities and lakes, going, as the crow flies, direct to our destination."

In the course of a sermon on "The Burden and Blessing of Children," which he delivered in the Church of the Sacred Heart, Liverpool, Sunday evening, the 28th ult., Father Henry S. Day said that since 1875 the English birthrate had been steadily diminishing, and only in the last two or three years had it shown any sign of even stabilising. Large families were the exception, and many homes were childless. Death stood at the threshold of the hearths and homes of the people, and threatended the life of the nation and the foundations of the empire's greatness. The evil could only be counteracted by the formation, through the propagation of Christian principles, of a sound public opinion.

When the 5:20 train from Lime Street, Liverpool, steamed into Euston Thursday night, the 8th inst., the wireless apparatus in the rear coach was gaily discoursing the song of a vocalist in one of the London concert halls with a clearness and precision that could hardly be excelled. It was the end of the experimental trip arranged by the Marconi Company with the railway company. The receiving was done entirely on inside aerials, and the reception was said to be as good as under stationary conditions. Soon after leaving Liverpool the apparatus began picking up Manchester's "Bed-time stories." Later Birmingham came within range, and the party listened to a speech by the Lord Mayor of that city on unemployment, and to a cornet solo played by a member of the Birmingham Police Band. Speeding south the express next picked up London and its evening program broadcasted from Marconi House.

Vegetables have been successfully "forced" in Germany by the aid of electric light. Over a plot of lettuces five lamps were arranged so that the light was diffused as uniformly as possible. These lamps were furnished with reflectors, and the intensity of the illumination varied over the surface at different points. The lamps, reports the International Institute of Agriculture, were switched on for about six hours every day, beginning at dusk. Cabbage-lettuces illuminated from mid-November had, after twelve days, about two and a half times as many fresh leaves as those not illuminated. Moreover, the leaves of the "forced" produce were larger and firmer, and realized better prices. Illuminated strawberry plants yielded as early as the middle of March very sweet and scented fruit, while those not illuminated were four weeks later.

FROM THE MISSION FIELD.

Sunday-school Organized.—On Sunday, the 4th inst., President George Osmond Hyde met with the saints of the York branch, Hull conference, and organized a Sunday-school. The meeting was conducted by Elder K. Marsel Widtsoe, and was well attended. President Hyde and the traveling elders present spoke on Sunday-school work, after which an organization was effected with the following officers: Gardham Stainton, superintendent; Ellen B. Walker, first assistant; Hannah M. Cobb, second assistant; Lily Stainton, secretary; Edith Lund, organist; Elders K. Marsel Widtsoe and Alpheus Harvey, teachers.

Priesthood Meetings.—The traveling elders of the Nottingham conference met in their usual monthly meeting in the Crown Chambers, 18 Carrington Street, Nottingham, Saturday, the 3rd inst., President A. Walter Stevenson presiding. All the missionaries were present and gave encouraging reports of their labors. It was decided to devote more time to work in the country during the summer months. In the evening a general priesthood meeting was held. Representatives from all the branches in the conference were in attendance. After reports by the branch presidents, Elder Earl N. Palfreyman delivered an interesting address on "The Gathering of Israel."

The traveling elders of the Leeds conference met in monthly Priesthood meeting at 28 Farcliffe Road, Manningham, Bradford, Saturday, the 10th inst. President Guy A. Poulsen presided. Encouraging reports were given by the missionaries. Great interest is being taken in cottage meetings throughout the conference.

Meeting of Traveling Elders.—Saturday afternoon, the 3rd inst., President David O. McKay met with the traveling elders of the Hull conference, in Foresters Hall, Hull. President George Osmond Hyde and all the missionaries were in attendance, also Elder John F. Oleson, a visitor from Salt Lake City, Utah, who ten years ago presided over the Hull conference. President Hyde reported the conference in a splendid condition. The saints, he said, are active. The missionaries are meeting with success, a large number of homes having been opened to them. Cottage meetings are held regularly throughout the conference. The prospects for the future are bright. The elders reported their labors and told of the joy and satisfaction they had found in their work. Elder Oleson spoke briefly on missionary service. President McKay complimented the brethren on the splendid spirit prevailing among them and on the good work they are doing. He emphasized the fact that this is the harvest time, not the time of gleaning. The motto of the European mission for 1923 is, he said, "Every member a missionary." He showed how the saints could assist the missionaries in getting the Gospel message before the people.

Socials.—On Wednesday evening, the 7th inst., a farewell social was given by the Derby branch, Nottingham conference, in honor of Elders William Hunt and Earl N. Palfreyman, who had been honorably released to return home. After an enjoyable program, Elder Elbert R. Curtis, in behalf of the elders and saints of the conference, presented Elder Hunt with an attache case and Elder Palfreyman with a set of tea knives. The departing missionaries told of the joy they had found in their

labors, and expressed their determination to continue in the good work at home.

Monday, the 12th inst., a social was held at 13a St. Benedicts Street, Norwich, under the auspices of the Norwich Mutual Improvement Association. President Joseph Coulam, Elders Allen, Tolboe and Bailey, and a large number of saints and friends attended, and were delighted with the excellent program. Refreshments were served by the sisters.

For the purpose of raising means with which to purchase a new stove for their chapel, the saints of the Lowestoft branch, Norwich conference, gave a successful social in the evening of the 25th ult. There was a large gathering of saints and friends, among them Elders Dent, Tolboe, Whetton, Schofield, Aamodt, and Elggren. The amount needed was realized, and an enjoyable evening was spent. Refreshments were served by sisters of the branch.

Branch Conferences.—On Sunday, the 4th inst., the Clayton branch of the Leeds conference held a conference at 1 Central Place, Green End, Clayton. President Guy A. Poulsen, Sister Elizabeth K. Poulsen, Elders W. McCraken Smith and Aaron P. Leishman were in attendance. Brother Edgar Balme, who has been president of the branch for a number of years, was honorably released, and Elder Aaron P. Leishman, formerly president of the Halifax branch, was appointed to succeed him. Encouraging reports were given by the officers of the auxiliary associations, and addresses were delivered by President Poulsen, Elders Smith and Leishman and Brother Balme.

Sunday, the 11th inst., a successful branch conference was held at 13a St. Benedicts Street, Norwich. There was a goodly number of saints and friends at both sessions. The afternoon meeting was conducted by Sunday-school Superintendent Frederick Tuttle. A pleasing and instructive program was rendered by members of the respective classes. President Joseph Coulam gave an address on "The Origin of the L. D. S. Sunday-schools and their Present Status." At the evening meeting addresses were delivered by Brother James Hook, Elders William E. Allen, Francis L. Dent, and President Coulam. Elders Tolboe and Bailey were also present.

On Sunday, the 4th inst., a conference of the Oldham branch, Manchester conference, was held. Elder William A. Morton was in attendance from Liverpool, also Conference President Robert Warburton, Elders Leo V. Worsley, Glen A. Finlayson, F. M. Nish, and Rulon D. Rushton. The first session, which commenced at 2:30, was devoted principally to Sunday-school work, helpful suggestions being given by Elder Morton. Encouraging reports of the Sunday-school, Mutual Improvement Association and Relief Society were given by Sisters Sarah Kershaw, Eda Palmer

and Mary E. Platt. The evening meeting was held at 6:30. There was a goodly number of investigators in the congregation, and all listened with marked interest to the splendid Gospel discourse delivered by Elder Morton. A sacred solo was sung by Sister Elizabeth Langton, and closing remarks were made by Elder Worsley. The conference was a very successful one.

A splendid conference of the Hyde branch, Manchester conference, was held Sunday, the 11th inst. The first session was held at 2:30 p.m., with President Robert Warburton in charge. After the preliminary exercises, Brother Ralph Wilkinson led in the concert recitation; Sister Marion Baron told the reason why she attends Sunday-school; Sister Lizzie Townsend recited the Articles of Faith; Sister Sarah Allsop recited extracts from the seventy-sixth section of the Doctrine and Covenants; readings were given by Sisters Marion Allsop and Catherine Wilkinson. Reports of Sunday-school work were given by Sister Florence Allsop and Brother Townsend, followed by an address by Elder Leo V. Worsley. Elder William A. Morton, of the Liverpool office, was in attendance at the evening session, and delivered a forceful address on "The Divine Authenticity of the Book of Mormon." Short addresses on Gospel principles were also delivered by Elders Roberts, Worsley, and Finlayson. The hall was almost filled with people, among them a number of investigators and strangers.

DEATH.

EVANS.—January 28th, 1923. Brother Samuel Roscoe Evans, of the Bradford branch, Leeds conference. Deceased was born February 14th, 1867. He was baptized February 19th, 1901, by Elder J. R. Price and confirmed the same day by Elder W. Tuttle. Funeral services were held in Tong Cemetery Chapel, Bradford, on the 1st inst. Appropriate addresses were delivered by President Guy A. Poulsen and Elder Aaron P. Leishman. Brother Evans was a faithful member of the Church. He is survived by his wife and one child. Interment was in Tong Cemetery.

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